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Dybryd yn, veirdd byd, bod daiar *arno*,
 Ac *arnan* ei alar!—*Llywelyn. P. Môch.*
 Melancholy to us, bards of the world, there being earth *upon*
him,
 And *upon us* his mourning.

Hiraeth a'm dug *amdenyw*.—*D. ab Gwilym.*
 Grief has taken hold of me *about him*.

Such are, principally, the ornamental characteristics of the Welsh language, as they result from the use of prefixes and terminations; and these, upon a candid examination, will be allowed to contribute in an essential manner to its force and its harmony. The opportunities, thus afforded for the invigoration or embellishment of style, are, in the hands of a master, incalculable: and, if they have not often been turned to the best advantage, it is, perhaps, because even Welsh writers themselves, and they too of celebrity, have not been sufficiently aware of the elementary construction of their native tongue*. However, it is not, therefore, less true, that it possesses these singular attributes, which are the strongest testimonies, as well to the primitive simplicity of its origin, as to the boundless variety, of which its phraseology is susceptible.

* * *

THE TRIADS.—No. XI.

TRIADS OF THE ISLE OF BRITAIN†.

LI. The three Atrocious Assassinations of the Isle of Britain: the slaying of Aneurin of flowing eulogy, the supreme of bards, by Eiddyn, the son of Einygan; the slaying of Aväon, the son of Taliesin, by Llawgad Trwm Bargawd; and the slaying of Urien, the son of Cynvarch, by Llovan Law Dino. They were three bards, who were slain by those three men.

[In the first series of Triads, the second assassin is called Llawgad Trwm Bargawd Eidyn; and the third is called Llovan Llawddino. Urien, the son of Cynvarch, is the same with Urien of Rheged,

* Perhaps there is no work, which exhibits the Welsh tongue to greater advantage in this particular, than the recent translation of Milton's *Paradise Lost* (*Col Gwynfa*) by Mr. Pughe, as it also is the happiest illustration of the powers and resources of the language in every other respect.

† Arch. of Wales, vol. ii. p. 65. Tr. 47—50.

the patron of Taliesin and Llywarch Hen. A memoir of Aneurin was given in vol. i. of the CAMBRO-BRITON, p. 91.]

LII. The three Atrocious Axe-strokes of the Isle of Britain: the axe-stroke of Eiddyn, the son of Einygan, on the head of Aneurin Gwawdrydd; and the axe-stroke given by Cadavael the Wild, on the head of Iago, the son of Beli; and the axe-stroke given on the head of Golyddan the bard, because of the slap given by him to Cadwaladr the Blessed.

[The second series, in p. 13, gives the substance of this Triad thus,—“The three outrageous men of the Isle of Britain, who committed the three atrocious assassinations: Llovan Llawddifro, who slew Urien the son of Cynvarch; Llawgad Grwm Vargod Eidyn, who slew Avon (Avaon) the son of Taliesin; and Heiden, the son of Euengad, who slew Aneurin Gwawdrydd, the supreme of bards. The man, who put a 100 kine every Saturday in a medicinal bath at . . . Talhairn, struck him with a felling axe on the head, and that was a third axe stroke; and the second was by a woodman of Aberfraw, who struck Golyddan on his head with an axe; and the third was by the liegeman of . . . (Iago) the son of Beli, who struck him on the head with an axe.” Iago ab Beli lived about the middle of the seventh century, his father being the son of Rhun ab Maelgwn Gwynedd.—Cadwaladr has been already commemorated in this work. See vol. i. p. 248.]

LIII. The three Fatal Slaps with the Hand of the Isle of Britain: the Slap of the Matholwch the Gwyddelian on Bronwen, the daughter of Llyr; and the Slap given by Gwenhwyvach to Gwenhwyvar, which occasioned the battle of Camlan; and the Slap given by Golyddan the Bard to Cadwaladr, the Blessed.

[One of the tales of the Mabinogion is founded upon the Box given to Bronwen. Triad 51 of the first series, p. 13, differs as to the other two Blows; for it is therein thus: “And the Slap of Arthur to Medrawd; and the Slap of Gwenhwyar to Gwenhwyvach;” but the second series agrees with the above.]

LIV. The three Frivolous Battles of the Isle of Britain: the first was the battle of Goddeu, and which was on account of a bitch, a hind, and a lapwing, and in that battle 71,000 men were slain; the second was the action of Arderydd, and a lark's nest was the cause of it, where 80,000 men were slain of the nation of the Cymry; the third was the battle of Camlan, between Arthur and Medrawd, where Arthur was slain, and with him 100,000 of the choice men of the nation of the Cymry. And by reason of the three frivolous battles it was that the Saxons gained

the country of Loegria from the nation of the Cymry, because there was not of men of war a force, that could withstand the Saxons, with the treason of Gwrgi Garwlwyd, and the illusion of Eiddilig the Dwarf.

[This Triad is only in the first of the two other series. And therein nothing is said as to the number of men slain; neither is the concluding reason mentioned; but only that they were called frivolous battles from their having taken place from causes so trivial. There is an account of the battle of Goddeu in the *Archæology of Wales*, vol. i. p. 167. and in which it is described to have taken place on account of a white roe-buck and a whelp, which were brought from the lower regions by Amathaon the son of Don. There is also, in the same volume, a long poem by Taliesin on the same subject. A translation of the former account is given in the *Celtic Researches*, p. 259, where the learned author expresses his opinion, that it is “ænigmatical.”—For some account of the battle of Camlan see the *CAMBRO-BRITON*, vol. i. p. 204. and of the battle of Arderydd, p. 442.]

TRIADS OF WISDOM*.

LXXXI. Three things that will vanish by embracing them over-much: easy life, fame, and worldly wealth.

LXXXII. Three things that God will not love such as love to see them: the seeing of fighting, the seeing a monster, and the seeing the pomp of pride.

LXXXIII. There are three things, and with the third the two first cannot be dispensed: namely, that can, that ought, and that would.

LXXXIV. Three things that ought to be considered before some things shall be spoken: the manner, the place, and the time.

LXXXV. Three things, which persons loving, love what they ought: the whistling of the wind, the dashing of the waves, and the violence of the thunder.

LXXXVI. Three things let no one love such as shall dislike them: the scent of trefoils, the taste of milk, and the song of birds.

LXXXVII. The three similitudes of a man to a devil: in frightening a child, obstructing the way, and laughing at mischief,

LXXXVIII. Three persons on whom every body ought to look

* *Arch. of Wales*, vol. iii. p. 211.

with delight : namely, such as look with delight on the face and appearance of the earth, and on little children, and on scientific excellence.

LXXXIX. Three persons who love not their country : that loves his belly, that loves riches, and that loves bodily indulgence.

XC. Three things which it is not prudent to praise or dispraise : food, country, and kindred.

THE WISDOM OF CATWG.

HIS CHARACTERISTIC INDUCTIONS*.

1. If a crown were worn by every fool, we should all of us be kings.
2. If a bell were put about the neck of every simpleton, there would be none found in a church but parsons and clerks.
3. If every indiscreet person should die, nobody would be buried for want of a man alive to open the grave.
4. If there were horns on the head of every fool, a good sum of money might be had for showing a bald man.
5. If the shame of every one should be written on his forehead, the materials for masks would be very dear.
6. If a woman were as quick on her feet as with her tongue, she would catch enough of lightning to kindle the fire in the morning.
7. If no tongue were to tell other than truth and wisdom, the number of the mutes would be surprising.
8. If the talkative were to see the nonsense of his chattering, he would save his breath to cool his broth.
9. If the buffoon were to see the vanity of his feat, he would leave it off for shame.
10. If a miser were to have a sense of the bad scent of his heart, he would die by the stench.
11. If the slothful were to see the evil that awaits him, he would crawl from his weakness through fear and shame.
12. If love were to see his weakness, he would come to an end through fear.
13. If the proud were to see his own heart, he would lose all his senses through dread.

* Arch. of Wales, vol. iii. p. 51.